1: Hocart Y-5 (ca. 1920) 1929 OQ6/Lau OQ6
Lakemba

The following are words of abuse:

Mbakola. A man killed to be eaten. Formerly it was serious and only used by a nobleman to a commoner, by a man to his very own subjects (*nona tamata sara nga*), or to his younger brother; now it is merely a jest.
Kaisi. Lowborn, is common in anger and in play.
Kawa ni moku. Descendants of the defeated. This is seldom used, and only, it appears, in earnest, to persons of whom it is true.
Ndomi lairo. Suck crabs. Apparently a Thakaundrove expression.

An oath is *mbumbului* or *vosa mbumbului*. Men formerly swore by the chief of the family (*turanga ni yavusa*), the one who governed them. If a man was accused of anything and protested it was not true he would say: "I swear by Tui Naiau" (*au mbumbului vei Tui Naiau*).

Sexual Relations and Marriage

Morality

Sexual intercourse is called *veithai*, a word forbidden in presence of women, before whom the term *veindauthi* is used. The word *vala* (to do) is also used as a euphemism. The words *uti* and *pia*, which mean penis, are also not used in the presence of women; the polite term is "a man's thing"; or a woman "a woman's thing."

Morality is very lax in Lau. Bastards are very common in the pedigrees. Lau has a reputation for laxity throughout Fiji, and the men of Viti Levu are mad about Lauan women. This is the answer a Lauan makes to this charge:

Lau has a bad reputation because of Tongan ways: men and women talk to each other, and may walk together in the dark without anything being thought of it. They may go together at night through the village from one house to another; it is only bad if they stop and talk outside. In the West it is forbidden even to talk to a woman, or the owner of the house is silent with jealousy. If a man goes and sits close to a woman and she does not shriek and run away, it means she is ready to accept his advances. Yet there is more fornication in the West; but Lau has a bad reputation because the western people do not understand the freedom. Western men coming to Lau waste a lot of money because they think a girl likes them because she talks to them, and they give her plenty of money, but get nothing for it.

There is a tremendous amount of fornication in the West. There the women are shy and wild. If the man whom a woman likes is in the house, she does not enter, or, if she does, she sits in a dark corner; it is as though she were *sake; sake* means that a woman will not speak to a man whom she likes, or, if she speaks, laughs and is ashamed; in Lau this is the way of immature (*yalowai*) children, not of adults: adults talk together and are not shy. In the West women are like pigs: a man will send for one, or, if he meets her on the way, will lay hold of her: she cannot refuse. A Lau woman will refuse to go with three or four men; she will accept the advances of a man she likes. Women in the West look countrified (*kai lekutu*); here they make kava, roll cigarettes for men and no harm is thought of it.

Formerly young women used to stay in the father's house, and not go about, or if they went about it was in company. Now they go and sleep in the young men's